

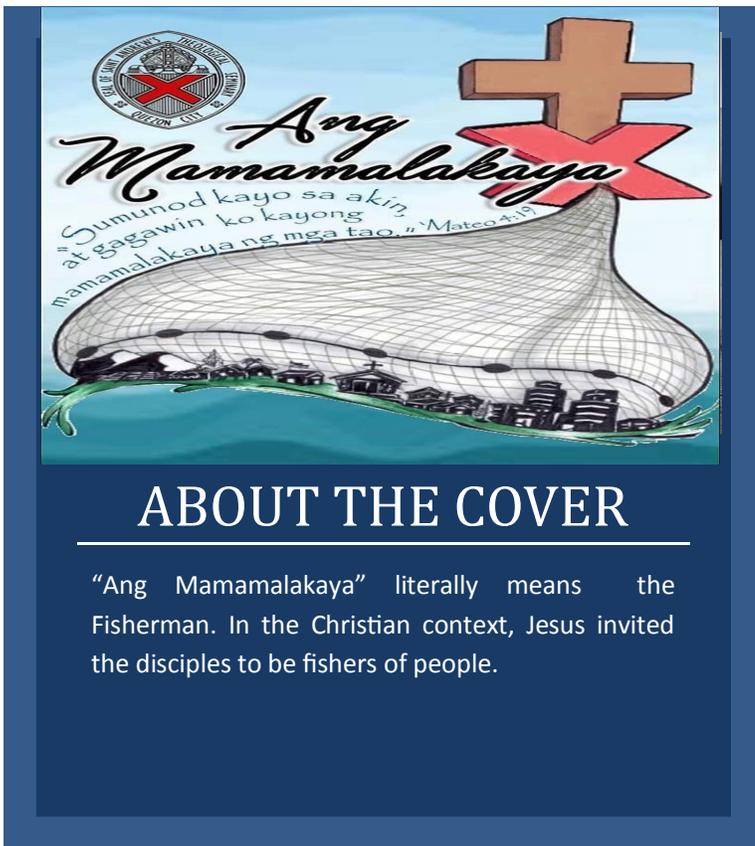


Ang

Mamamalakaya

"Sumunod kayo sa akin,
at gagawin ko kayong
mamamalakaya ng mga tao." Mateo 4:19





ABOUT THE COVER

“Ang Mamamalakaya” literally means the Fisherman. In the Christian context, Jesus invited the disciples to be fishers of people.

Ang Mamamalakaya

Editor-in-Chief:
Karen Bacoco

Associate Editor:
Sunshine Dulnuan

Layout Artists:
Rashel Doyayag
Sunshine Dulnuan

Staff Writers:
Daniel Woods
Franz Pawe
Jeizal Paul Cabasag

Contributors:
Jessel Balloguing
Nelites Amayag
Angel Corpus
Queenie Tagalog
Victor Mangngao
Jonalyn Kidyam
Jojo Pamatmat

IN THIS ISSUE:

23 new seminarians	pg 2
SATS holds Liturgical ...	pg 2
Seminary welcomes.....	pg 4
Seminary Community...	pg 6
New SATS Student.....	pg 6
When the church	pg 7
‘Sining Sandiwa’.....	pg 7
I am restless	pg 10
My first day as a Seminarian.....	pg 11
To teach and tell.....	pg 12
The Cloistered Walk.....	pg 13
Reflections from the field.....	pg 14
The superhero.....	pg 15
Sermons.....	pg 16
Events in pictures.....	pg 19



Garden of Gethsemane at the SATS Chapel, 2018

News Updates



23 new seminarians matriculated

By Daniel Woods

On August 16, during the weekly Thursday Community Mass at the Chapel of St. Andrew's Theological Seminary, seminarians, faculty and staff, and invited guests witnessed the matriculation of 23 new seminarians from the Episcopal Church in the Philippines, the Iglesia Filipina Independiente, and the Church of the Province of Myanmar (Anglican Communion), the largest intake the seminary has seen in recent years. The Very Rev'd Dr. Gloria Lita D. Mapangdol, President and Dean of the seminary, led the faculty in the concelebration of the Mass, and Br. Daniel Woods, 4th Year seminarian from the Episcopal Diocese of Davao, preached the sermon, "The Courage to Take a Risk and Go!" focused on diversity and the mission of the church.

During the matriculation ceremony, a diverse group of Christians, both young and old, lay and ordained, working people and recent high school graduates, from a variety of cultural

Continued at pg. 17

SATS holds Liturgical Music Workshop

By Jeizal Paul Cabasag

The Saint Andrew's Theological Seminary in coordination with Dr. Caroline Carson from The Episcopal Church, USA conducted a Liturgical Music Workshop with emphasis on Chorale Training and Development on August 6 to 10, 2018. The said activity was participated by SATS seminarians and other representatives from the different dioceses of the Episcopal Church in the Philippines.

Dr. Caroline Carson who led the training is a 47 year old seminarian who has been teaching music for almost 20 years now. She is the current director of Choral Activities at the University of New Orleans, Director of Music at St. Paul's Episcopal Church in New Orleans and an assistant director of

Continued at pg. 17



Seminary welcomes new students

by Franz Alison F. Pawe

The Non-teaching staff, faculty and seminarians of St. Andrew's Theological Seminary held a welcome dinner for new students in August 3, 2018 at the SATS Refectory. After six to eight weeks of Summer Field Education, seminarians returned to their second home as they together start another academic year with a new batch of seminarians. 23 new students - 4 from the Iglesia Filipina Independiente, 5 from the Anglican Province of Myanmar, and 14 from the Episcopal Church in the Philippines will begin their academic and spiritual formation this year.

The Welcome Dinner began with a prayer led by Bro. Jocker Bangilan and opening remarks by Fr. Ben Ngaya-an. The night was filled with games, showcase of some talents, and words of encouragement from the senior students to the first years. Dinner was served afterwards as Bro. Victor Mangngao led the closing prayer and grace for the meals.



Rev. Canon Robert Kereopa and wife Rachel with Rev. Dr. Ben Ngaya-an and Bro. Daniel Woods during his visit and talk on indigenous issues at the seminary



The Old and New Students of St. Andrew's Theological Seminary Academic Year 2018 -2019 during the Welcoming Dinner at SATS Refectory.

Kereopa visits SATS

By Jonalyn Kidyam

On October 13, 2018, seminarians of Saint Andrew's Theological Seminary waited expectantly in the chapel for their special guest, the Rev'd Canon Robert Kereopa, a priest of Tikanga Maori, the indigenous expression of New Zealand Anglicanism. An appropriate guest speaker during the seminary's month-long observance of Indigenous People's Month. He is the CEO of the New Zealand Anglican Missions Board, the mission agency of the Anglican Church in Aotearoa, New Zealand & Polynesia, and had been on a week-long visit to the Philippines hosted by the Episcopal Care Foundation (E-Care). He was welcomed to the seminary by the Dean and President, the Very Rev'd Dr. Gloria Mapangdol, and introduced by fellow New Zealander Br. Daniel Woods, a seminarian of the Episcopal Diocese of Davao. Canon Robert was joined by his wife Rachel, the principal of a Christian school, who following Maori tradition offered those assembled their heartfelt greetings and a song, both in the Maori language.

Canon Robert spoke about indigenous Anglican spirituality from a New Zealand Maori perspective, offering his extensive personal insights and sharing the indigenous Maori people's experience in ministry which was intended to enlighten our understanding on some essential questions on how we adapt the mission of the church to the indigenous context to become children of God without the intention of changing the culture. He strongly expressed to us that we can affirm our identity of being indigenous peoples in our own lands while also being Christian. In other words, it is not necessary to compromise our indigenous cultural identities to fully embrace the Christian faith.

Some questions Canon Robert asked us to think about as leaders in the church were:

What kind of leader am I? What kind of behavior should I have as a leader? How should I speak to the people? What can I offer to the people?

Reflecting his mission-centred view of Christian ministry, he reminded us that if we want to be leaders for Christ then we must strive to be good examples or models for our congregations by first understanding the heart of the Christian mission. He reflected on Genesis 12:1-3 which says, *"Get out of your country, from your kindred and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."* He told us that this was not limited only to Abraham, because it says that God blessed Abraham and his family on the earth shall also be blessed, therefore they were blessed to also be a blessing to others. Canon Robert concluded that he believes all church leaders were blessed by God to be a blessing to others, and one concrete example is the Sea of Galilee which both receives and gives water so that it sustains the life of the sea creatures in it. Simply, it means that if we are able to share what we have with other people, we will be able to flourish in our ministries.

Another scripture reading he reflected on was the Great Commission in Matthew 28:16-20, which is our basic understanding of how God fulfils his promise through his divine plan, commanding us to flourish by spreading the gospel through the mission of the Church. This is a clear understanding of, "We are blessed when we are a blessing to other people." In poetic form I reflect on his message to us:

Continued at pg. 16

Seminary Community celebrates cultural night

By Karen Bacoco

The month of October was known in the Philippines to be the celebration of Indigenous People's month as per Presidential Proclamation No. 1906. According to the proclamation, the celebration is declared in the context of the Philippine indigenous peoples' rights and the preservation of indigenous cultural communities as part of the life of the nation.

Consequently on the 6th of this month, the St. Andrew's Theological Seminary came up with their first ever SATS Cultural Night wherein it aims to feature all the cultural groups present in this institution. In collaboration with the Student Council, the Dean started planning for its event. Firstly was identifying the different groups according to their geographical location and there were 7 respectively, namely the Mindanaons, Ymontanyosa, Ybenguet, Ilocano, Tagalog, Ykalinga, and the Myanmar group comprising the Students from its country. The 8th Group came from the Non-teaching staff of SATS representing our brethren Aetas from Zambales. After then, each group was tasked to introduce at least one cuisine of their own that would have them easily be known to others and for this, a required personally composed jingle helped them. The winners for the entrée's presented by each group were decided by the chosen judges Mrs. Priscilla Pachao, Mrs. Emily Maddela, The Rev. James Boliget, The Rev. Ned Mapangdol, and Mr. Moises Pachao

Continued at pg. 15



New SATS Student Council members inducted

By Sunshine Dulnuan

Saint Andrew's Theological seminary held its induction of newly-elected Student Council members on August 17, 2018 at the seminary chapel.

The new Student Council members inducted were Franz Alison Pawe as Chairperson; Victor Manggao as Vice Chairperson; Karen Bacoco as Secretary; Esther as Treasurer; Jhamee Lumawig as Auditor; Jocker Bangilan as ECP Counselor; Jeizal Paul Cabasag as IFI Counselor; Carl Jim Pusi as House Master; Daniel Woods as Fourth Year Representative; Angel Mede as Third Year Representative; Jessel Balinguing as Second Year Representative; and Florida Degay as First Year Representative.



The seminary staff dancing to an Indigenous music.



When the church listens to the Lumads

By Sunshine C. Dulnuan

In a church built through indigenous communities, it is only right that we give opportunities for other indigenous groups to be heard.

In October 14, 2017, we met two amazing students from the Lumad community who have been displaced from their own hometown. They shared to us their aspirations as Filipino students and their passionate will to give back to their communities by becoming teachers themselves. We asked them difficult and searching questions. Even the ones often hurled to them by critics. I find out that indeed, they know what they are fighting for. If only we could listen by setting aside our individual biases and immerse ourselves in their stories, we could learn the indomitable lessons of courage and tenacious hope from them. Perhaps, more than all the festivities and pomp in our celebration of Indigenous People's month, we are called to be in communion with those who struggle for self-determination; knowing full well that our stories are bound by the same love for our culture, land, and values.



‘SINING SANDIWA’

By Victor Manggao

The night of the 20th of October was SANDIWA Indigenous Peoples Month celebration and the Saint Andrew's Theological Seminary was one of those blessed to be invited to perform. A letter from SANDIWA Secretary Micah R. Cepeda at the National Council of Churches in the Philippines was received through the SATS Student Body Organization and was approved by its President and Dean - The Very Rev. Dr. Gloria Lita Mapangdol. This was held at the Most Holy Trinity Parish in Balic-Balic, Sampaloc in Manila.

Continued at pg. 17

GRAND Alumni Homecoming @SATS





SATS Fiesta



Reflections/Opinions

I am restless 'til I rest in You

By Queenie Tagalog

I stood at the seminary's entrance door like a frozen statue staring at my brand-new world. Here I am, to embark on perhaps the bravest journey I would ever endeavor. God called and I answered.

On the first day of seminary, while I was fixing my stuff in my room, second thoughts of "I am not ready for this, maybe it is not the right time, and maybe I am called to do something else" play inside my head. I had so many butterflies in my stomach that I could not eat breakfast. I was nervous because I did not know what to expect, how the other seminarians would be, and whether I would fit in. Until the next day I was still adjusting to my new environment, I thought of backing out. I thought of myself crying in my room everyday because I think I cannot become independent, I can't live without my family. But I also thought that it is too early to leave and I haven't yet discovered the joy that the seminary has. At first I struggled with waking up early every morning to take a bath, prepare myself, because the chapel services start at 6:30am! It was really hard to do but as I go on, I am now getting used to it.

Not only that! While trying to read the Psalms, it would make me feel uneasy. Even though we are just sitting there, it would make me feel like taking a nap!

However, I have already managed to resolve it by being mindful of myself, and instill in my thoughts that "I am having a conversation with God."

The first three months have gone quickly and I have been learning how to observe the morning prayer and vespers aside from learning more about the ordained ministry, and church history! So, being here, I think I am developing not only in faith and prayer life but also as a person and perhaps one day be ordained. I am surrounded by people working towards the same thing, to become closer to God. We support each other not only in study but life in general.

Many things have happened in the past three months and personally there are some difficult times such as learning how to live in a community with diverse people. But as what St. Augustine said, "Our hearts are restless till they find rest in thee". I can honestly say that "my heart is restless when I am here."



The "Igorot Jesus" at the altar of the SATS chapel.



A picture inside the SATS chapel by Rev. James Brang Mai.

My first days as a seminarian

By Angel Corpus

“The St. Andrew’s Theological Seminary is a place where you can experience everything! Happiness, sadness, anger, and everything that you have not yet done before, you can be able to do it there!” These words I used to hear before entering the seminary. When I came here, I was alone, no friends, no colleagues, just me. It’s quite tough for me because I don’t know anyone. I was shy to talk with anyone because I don’t really know them. Who would actually do that anyway, unless you’re a friendly person, and I was not. I was alone for 1 and a half day until two of my classmates approached me and I became friends with them. Of course, there’s what we call ‘barrier’ between us because I just met them. I’ve also encountered one of the SATS Fresh grads on my first day, with whom I used her room for a week. I’ve

slept alone in my room for two nights, until two of my new friends decided to go to the room that I am using. Back then, my mind was actually like this, “I want to go home already, I don’t have friends here,” “Am I going to end up until our graduation here? Maybe I can’t finish my studies here.” Those were actually some of the thoughts I have in my mind then and I realized that I need to be flexible. I need to adapt what is in here. I need to cope up with everything. These are my realizations and lessons I learned about what is happening.

In order to be here until the end is to be flexible enough to adapt and cope up with everything we do. If I don’t know how to be flexible, how much more if I go out in the field? I cannot say that I immediately became flexible in just a blink of an eye but of course, we learn how to be flexible. To be a seminarian, is to be flexible enough to adapt everything. I cannot be formed if I can’t adapt things which I really need to do. Why did I say so? I encountered a lot of things here. Some of them told me that I will be like my older sister who went here that after two years I will be suspended and the case is that I got pregnant. This is actually one of the challenges I encountered. I won’t say a word against it, but I am not saying that I will be like that also. It’s just that I accepted it as a challenge, a really difficult challenge. Indeed the overall lesson that I have to learn is to be flexible enough to adapt and to cope with everything.

To teach and tell

By Franz Alison Pawe

“The Five Marks are neither perfect nor complete on how we do mission in the world today.”
Anonymous

However, I think they are also rich with potential for holistic approach in mission and on one’s life as a disciple of Christ. I shall share my reflections and ideas on the first two of the five marks grounded on experiences, academic discipline, and personal beliefs.

To proclaim the Good News of the Kingdom

The gospel of the Kingdom of God balances the present and future elements of God’s purpose. A purpose that would show humanity God’s redeeming love amidst our shortcomings and sinfulness. All sins make us sinners and all sins cut us off from our holy God. All sins, therefore lead to death (because they disqualify us from living with God), regardless of how great or small they seem. Don’t categorize sins by minimizing “little” sins and over rating “big” sins or giving an impression that only because we committed “little” sins we deserve eternal life. They all separate us from God, but they can all be forgiven as one finds renewal of life in Christ. As stated by Paul in his letter to the Romans; we all fall short for the glory of God. We can never reach perfection even as we strive hard; we can never reach something that is God’s. Yet, the good news is, God’s love revealed through Christ is something we can always hold on to for us to live in eternal peace, joy, and love in the presence of God. Thus, through the love of God revealed through Christ, the good news that we will be welcomed in His Kingdom forever awaits us as we faithfully serve him and strive to live out His teachings.



As Jesus passes on to his disciples the calling of proclaiming this good news, we are to faithfully and passionately participate. The responsibility to proclaim the good news of the Kingdom is not only for Priests, Pastors, Bishops, Deacons, or to the ordained but for all believers to carry this mission throughout their lives. The good news of the Kingdom is not only for your own hearing but for everyone who haven’t heard it and for everyone who needs to be reminded of it. I had the chance to be assigned at Trinity University of Asia as seminarian assigned from St. Andrew’s Theological Seminary in partnership with the Campus Crusade for Christ in sharing the word of God to the students. As I observed our partners from the CCC in sharing the Word of God I found much confidence and joy in the facilitators even though some students obviously wanted to escape from what they got into and thank-

ful that some are willing to listen also. Most of us Christians, if not all, do not have the courage to share the good news to other people. We speak much of our favorite food, movies, crushes, and the like. Can you recall a time you shared the good news to any of your friends or family members? It might be a reality that struck us, but it is also a something that we can change because I believe that we are all Ambassadors of Christ. We are also called to participate in proclaiming the good news, to share to people what we know, and to show to the world our identity as Christians. The more we appreciate what we believe in, the more we can convince people that we are truly Christ’s disciples.

To teach, baptize, and nurture new believers

This second mark of mission would then again be applicable to all churches

Continued at pg. 18

The Cloistered Walk

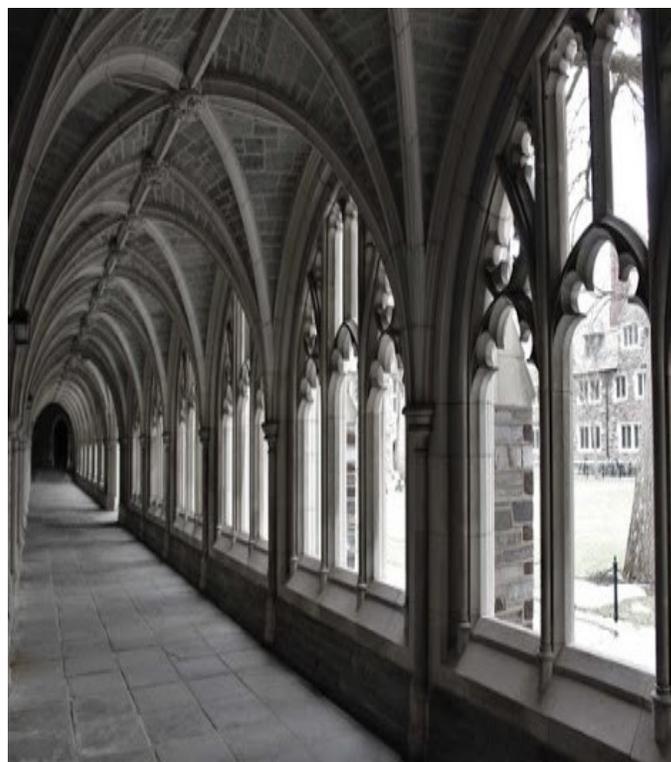
By Sunshine C. Dulnuan

I remember seeing an image of the crucified Jesus hanging forlorn and dead while an old poor man with his clothes in tatters, and all his belongings packed in one sack gazed on. The old man's face was a picture of loss and amazement, as though he had traveled from a far off town only to bid Jesus a final farewell yet was denied the opportunity. I thought the picture was haunting and interesting so I stared at it for quite some time, my eyes taking in every detail while thinking of the art's integral and resounding message. My thoughts were interrupted by the voice of the Benedictine monk who was taking me on a tour around the monastery. And when I was walking in the cloisters that was when I realized that perhaps the message of the artist was the reality that the spirituality that Jesus' showed was the kind that elicited more than the amazement of people, but their devotion and love. Finally, there lived someone who restored the dignity of those he lifted from the dust and invited them walk with Him on the road to glory. Thus, I believe Christian spirituality is more than a concoction of religious habits but a way of life through the *via dolorosa* which ends in hope. And like that old poor man gazing at the Crucified God, we identify with his suffering as we live in communion with those whom He cries out with-- the poor, downtrodden, and oppressed people through out time.

Thus, I agree with Thomas Merton. Holiness has a social dimension; it is not something borne out of isolation but in service to others. I believe his point is important because there is the temptation to limit our spirituality to good and holy thoughts, intimate relationship

with the divine, and other privatized expressions of faith. This is especially manifested in how the church has diminishing influence and relevance in our context. Faith becomes a personal conviction devoid of social responsibility, theology stubbornly clings to a lofty and other-worldly affair refusing to permeate reality, and the chapels become havens of escape from the obnoxious fumes of life. As one of our Good Friday preachers opined, though we worship the God who was crucified, where are we in the crucifixion of people by the evils of our time?

Jesus' life and ministry are ways of love and justice. His very works were revolutionary in nature, ever coaxing us to be the opposing force against those which threaten life. Christian Spirituality could not then be limited to an ardent and beautiful experience of God in seclusion because eventually the cloistered walk leads out to an open and challenging field where Jesus once and still trod.



REFLECTIONS FROM THE FIELD

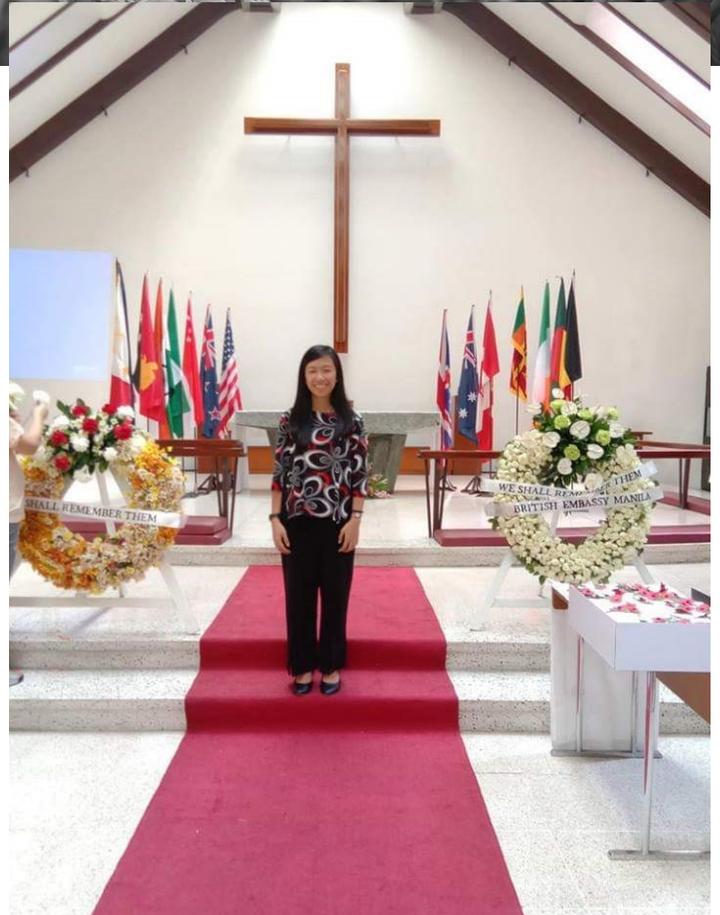
By Jessel Balloguing

Very diverse, that was the first description that comes to my mind when I started serving the Church of the Holy Trinity. Diversity in its literal sense, race, colour, language and accents, they are different. It is my first time to meet different nationalities in one setting and it is fascinating. In every Sunday there are always new faces, except for some members, the congregation seems to be different every Sunday especially the 9:30 mass. In my point of view it is very difficult to have a constantly changing congregation but it is also challenging and exciting because you've got to meet different people, you've got the chance to interact with different cultures and learn about them even just a little.

Every Sunday is a new interaction, new faces, new smiles, new friendship and new family; though it's not permanent and eventually I will forget their names and faces but I am sure that at least one thing will remain to me and that is the warmth I feel during our meeting.

The diversity in Trinity is very obvious and if it is your first time it will make you wonder if these people get along with each other; and as I observe, it made me realize again the wonder and beauty of Diversity, especially in worship, and that is when every colour, every language, every

nationalities gathered together it breaks the barriers that separates them. As we come, sit in same table and shared the same food (the Body and Blood of Christ), we break from the thing we called "individuality" and become "unified" and from different names and nationalities we become one called "Christians". That is the most fascinating in Trinity, that despite of their differences they still come together, worship together and profess one faith.



The writer in front of the altar of the Church of the Holy Trinity, Makati.

The superhero I've never known

(Originally a speech delivered by Nelites Amayag)

In my twenty two years of existence, I have met people who are admirable too many to count, that is why I have spent a difficult time choosing to whom shall I make this speech. The first person that came to my mind was my mother; the way she works hard and her sacrifices has been always admirable for me, but on the other hand I was thinking, my mother has always been there for me and I know that even though I am not able to express my thanks and gratitude through words, she already knows it. I thought deeply and finally decided to dedicate this speech to the person whom I have almost never realized to be part of my life. I dedicate to the person I've never admired but want to admire.

My father is my superhero; my guardian angel who always protects and guides me. During my childhood days I remember my friends who always talk about their fathers. They always tell me that their fathers are very protective, their dads are loving, their dads carry them on their backs, their fathers hitting them with a stick or when their fathers bought them *pasalubong*. I have heard these words from my friends growing up, and the way they say it seems so natural. They always have their stories to tell about their fathers and I have been always there to listen. This time I want to tell my own story about my father whom I admire the most. His name is Carlos. He died when I was one year old and two months. The only thing that I remember about him is that he is kind, physically weak, and a silent person. While I was doing this speech my friend ask me to describe my father so I imagined him as I looked at the wall but minutes passed yet nothing came to my mind. She asked me to think of the instances that I've hoped the presence of my father but again nothing. I have no memory of my father except that I grow up believing that he went abroad



until one day I went home crying and telling my mom that our neighbor said that my father was already dead. And that was my only story and memory about my father. The pain that I felt when I learned the hard truth was almost unbearable. Every time I look at my father's picture, I felt nothing. Every time I am asked about him, I say nothing. Every time I have the time to think about him, there is this unexplainable hole, something missing; sad and never healed. I know I have a father but I never really know him. I have seen him but never really saw him. He hugged me, kissed me, dress me, bathed me, he took care of me, he fed me, he carried me, he loved me but these I do not even remember. I have known that he is my father and though his death is both unfair to us, sometimes I feel like I'm still more fortunate than him because I have my mother who continuously shares her memories about him. But for my father, he went way ahead of me and never really saw me grow up. I am sure that if he had the opportunity he will be the best father and the best husband he could ever be for us. I know that this seems so strange for me to say that he is the person that I admire the most even though I didn't really met him... yet still I want to claim and proclaim it proudly because this is one of the rare opportunities when I could declare in front of you that I have a father; I am proud of him as his daughter and he is the person I want to admire the most.



Sermons from the pulpit

Desperate souls in need of a savior

By Jojo Pamatmat

“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.” (John 3:17)

Every year many of us are accustomed to putting up the Christmas tree and listening to Christmas songs earlier as it's supposed to be. It may not adhere to the liturgical calendar of the Church, but our intense longing and desperate need to experience the spirit of Christmas have overwhelmed us. When we try to make sense of it, perhaps we can find our selves among the oppressed who need a savior, the imprisoned who need a liberator, the sick who need a healer, and the lost sheep who need a shepherd. Our impatience may be caused by pain, grief, despair, fear, loneliness, anger, guilt, hunger, and other burdens that torment our souls.

Believing in God of compassion and justice, it gives us strength and comfort in difficult times. However, we need someone to remind us of that when we find ourselves trapped in midst of darkness or drifting in the middle of the ocean. It's necessary and urgent to spread the message of hope, love and peace in this troubled world.

One question we may need to ask, “Are you willing and ready to be a bearer of that message and be a light of Christ?”

In having an early preparation and a long celebration of the birth of our Savior and King, we should not forget why we are doing it.

Let's make sure that there is room in our hearts and in our lives to welcome Him. Our salvation begins when He becomes a part of us and dwells among us. + + +

Visit of Rev'd Canon ... Continuation from pg. 5

*In ministry, we often times give sympathy,
Turn in our identity from who we really are,
Challenged to reform who we are,
where we came from,
That becomes a foundation for us.*

*We don't have to become American preachers,
We can be who we are in our own lands,
We can be one hundred percent indigenous
to be a Christian,
We don't have to be confrontational with our
cultures to become Christians.*

*How can we protect our children?
That's the reason why Jesus came,
That whoever believes in him may have eternal life,
That we may become God's children.*

To conclude, Revelation 7:9-12 reminds us that our mission is to be, “All nations, tribes, peoples, and tongues saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!” Amen. The visit of the Rev'd Canon Robert Kereopa to our seminary was a great opportunity to further acknowledge Indigenous People's Month by affirming our own worth as indigenous Christians and committing anew to our faith and to our ministries. We thank him very much for his time and his message to us, and the beautiful Maori songs he offered to us with his wife Rachel. + + +

23 SATS... Continuation from pg. 3

and language groups from both the Philippines and Myanmar, and with a variety of church backgrounds and experiences, not only committed themselves to the institution of the seminary, its rules and regulations and community life, but more importantly took their next step in deepening their commitment to their church communities and being faithful followers of Jesus Christ.

The preacher reflected, "May the acceptance of this milestone in their Christian lives, their discernment for the ordained ministry and church leadership or the enhancement of their existing ministries, also be a source of encouragement for all of us and our own commitment to our churches and faithfulness to our Christian vocations." During this colourful multicultural and ecumenical occasion, he also offered the encouraging words of Charles H. Brent, First Episcopal Bishop of the Philippine Islands, on the value of diversity: "... God's intention for mankind is that it should be a wonderfully diversified family, a family at unity with itself. Fortunately it is a diversified family. It would be a most unfortunate thing for all of us if we were all cast in exactly the same mould; if we all had the same temperament, the same characters throughout. But personality is so rich in its diversifications that even in a tribe or in a family, you find distinct characters, characters that are not antagonistic to each other, but each one supplementing the rest, and what applies to the individuals in a family or in a tribe is equally true of nations, and peoples and races." + + +

SATS holds ... Continuation from pg. 3

the New Orleans Civic Symphony. Carson obtained her DMA (Doctor of Musical Arts) from the University of South in 2006 and obtained her Masters of Music from Emory University in 1996 and Bachelor's degree in 1994 from the University of South Carolina.

Meanwhile, the music training was done smoothly through the active participation of the delegates and ended with a mini-concert in which Ms. Depia Lea Ngislawan, Mr. Daren Paulino, and Ms. Sharon Dagson were the conductors and pianist respectively. + + +

Seminary community... Continuation from pg. 6

according to its authenticity, taste, and appearance in general. Everyone had a great time for while having their lucky chance of free food is the opportunity of hearing each group's jingle.

This is an opportune time which aims to gain comprehensive knowledge and undertakes on safeguarding and reinvigorating intangible cultural heritage intended to raise cultural awareness, advance cultural sensitivity and nurture sustainable development-orientation. Some of the highlights of this event include the dances portraying the ethnic group's culture and current issues from each cultural group specific on their locality were shared that some even included it on their cultural presentation. + + +

To teach and ... Continuation from pg. 10

where we belong. A living church makes then again be applicable to all churches where we belong. A living church makes disciples. "It is active in calling people to faith in Christ. As stated by a co-seminarian of mine, its concern is for the transformation of individuals as well as for the transformation of communities". A church is a living organism; a living organism grows and has life. As a church grows, it has to give a lot of effort in sustaining and calling people in the church by teaching, baptizing, and nurturing. The second mark of mission obviously states "new believers" but this does not mean that people outside the church do not need continuing nurturance; we all need it as we progress in our daily life as Christians.

In recent decades, there has been little intentional emphasis on equipping, mentoring, forming, teaching, or maturing all the baptized to be life-long disciples. As much as the church wants to call out for new believers, the call to watch over all the baptized on their holistic formation is seriously needed. As much as we want quantity, we should balance it as we strengthen quality. To teach is to communicate the life-giving word of God to all people. To baptize is to welcome all people in God's dwelling place and find renewal and hope in Christ. And to nurture is to continuously lead people to a transformed life. Thus, letting everyone experience the love of Christ revealed by God through the church, the people around us, or through the things we encounter in our everyday lives.

Jesus gives the Great Commission as he said to his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and

teaching them to obey everything that I have commanded you. And remember, I am with you always to the end of the age," (Matthew 28:18). The disciples were to baptize people because baptism unifies believers with Jesus Christ in their death to sin and their resurrection to new life. Baptism symbolizes submission to Christ, a willingness to live God's way and identification with God's covenant people. Then again, we participate actively and fully in the commissioning of Christ.

It may be easier to invite new believers in our churches but to sustain and safeguard their commitment in Christ is something we really have to be faithful in doing. Not only do we become living testimonies as we faithfully live out the Word of God, but we also become Christ's representatives wherever we go. Thus, to teach, baptize, and nurture new believers together with the first mark of mission is not an easy thing to do. But one thing is for sure, Christ will always be with us as we become part of this mission.

I have found much realization of my Christian calling through these First Two Marks of Mission. As students, may you find something important in all of these and be not as only as audience of Christ's mission but also doers of it. The goodness and love of God has been shared to all of us, go therefore and do likewise. +



The author sharing his reflection during the Summer Field Education Assembly

Sining Sandiwa Continuation from pg. 5

For its purpose, the SATS Cultural group SCAM-G (SATS Culture, Arts, and Music Group) decided to participate through the presentation of 'BODONG', one of the Indigenous Culture of Cordillerans particularly the Kalingas.

In the history of Kalinga, tribal wars are very common. The elders formulated a peace pact called Bodong. This happens when two warring tribes come together and talk to each other. Whatever agreements they have are sealed through the sharing of the wine as its celebration, and influences the local laws of the province of Kalinga. This presentation of Bodong's main theme is to defend Land, Life and Resources of the indigenous peoples in the region. This presentation ended with a community dance.

This organizer SANDIWA is a broad network of urban-based advocates that aims to advance the National Minorities' rights to their land, livelihood, and identity. It consists of support groups and organizations, artists, church workers, academe, youth and students, local government officials and employees, human rights worker, and others that are united to support their campaign, to assist and extend services to far flung and marginalized Moro and Indigenous Peoples communities across the country. Part of their advocacies is to raise the awareness of people here in Manila about the struggles of the national minorities through cultural work, hence, this cultural night dubbed as "Sining SANDIWA" which aims to provide an avenue for IP Brothers and sisters to convey community issues through songs and performances. + + +

Events in pictures



Pastor Edwardneil Benavidez conducting a retreat about the "Theology of Work" at the seminary chapel.



Union Theological Seminary and Saint Andrew's Theological Seminary basketball teams group picture after fellowship game.



Prime Bishop Joel Pachao distributing new copies of the Book of Common Prayer and Holy Mass to first year seminarians.

